The Christian Century PULPIT

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

Pacific School of Religion Berkeley, Calif.

VOLUME IV CHICAGO, SEPTEMBER, 1933 NUMBER 9

Labor Day Number

ALVA W. TAYLOR
"Labor and the Life Abundant"

HERMAN F. REISSIG
"What Must the Church Do to Survive?"

H. RALPH HIGGINS
"The Plundered Poor"

ALFRED E. COOKE
"Foundations of Rock in the Day of Disaster"

JOHN C. EVANS
"More Power to You!"

JOHNSTON MYERS
"To Him Be Glory!"

WALTER RAUSCHENBUSCH
"A Meditation for Labor Day"

Labor Sunday Message, 1933

PREACHER PROBLEMS

CARL KNUDSEN
"Treating Controversial Topics in the Pulpit"

Labor and the Life Abundant

BY ALVA W. TAYLOR

I came that they may have life, and may have it abundantly. John 10:10.

JESUS stated as the high motive of his mission, giving men an abundant life. The marginal reading in the American revised text is, "I came that they may have life and have abundance." Weymouth reads "have it in abundance."

Man is so created that material things are a requisite of living. The words God, good and goods all come from the same stem. Providence is identified with plenty. Man does not live by bread alone but he does live by bread. His life does not consist in the abundance of the things he possesses, but without possessions to supply the needs of body, mind and soul his life is poverty stricken. Only the rare soul can arise above poverty and live in any fulness of the spirit.

Most men must spend most of their life seeking material goods for themselves and their dependents. If their labors are poorly rewarded life is narrowed, and the chance for culture is small. It is because material goods are so *good* that their prostitution to greed, injustice and a failure to share is so immoral. It is the love of money, not money, that becomes a root of all kinds of evil. It is the substitution of the love of gold for the love of God that Jesus called mammon worship.

To desire enough to live well, to fend against the "rainy day," to provide culture and chance for one's loved ones is not only good, but it is a mark of culture and civilization. The very course of social progress could be defined as a development in the desire of men to accumulate, to save and store up, and thus to prepare against want and disaster. So deep-laid and natural is the acquisitive in human nature that its legitimate exercise is the basis of all economy, and its overt and selfish exercise is a prostitution of all that is good in

25 Cents a Copy Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. Two Dollars a Year

life—a menace to justice, to social progress and to civilization. The rich fool was not condemned because his crops were abundant nor because he had the good judgment to build larger barns for their storage. He was called a fool because he thought that was all there was to life. Ruskin defined wealth as a nation of healthy, well-fed, happy, cultured human beings; he defined illth as a condition in which the masses were victims of poverty, with all its ill consequences of poor health, shortened lives, misery, slums and ignorance.

In Rich America the People Are Poor

Our civilization is characterized by wealth; we are the richest people in the history of mankind. Yet, according to a former federal secretary of labor, 86 per cent of our people are poor. In this judgment Irving Fisher, one of our leading economists, agrees. Senator Borah says that 4 per cent of our people own and control 80 per cent of our wealth. Dr. W. I. King, in his study, "National Wealth and Its Purchasing Power," says that 90 per cent of the American people lived on incomes of less than $1700 per year before the great depression. Is it any wonder that all business goes into the doldrums when this 90 per cent can no longer supply the legitimate wants of life? Keep them prosperous and they will keep everyone else prosperous supplying their lawful desires for the good things of life.

Economists tell us that four-fifths of consumer goods are purchased by families having incomes of less than $3,000. That takes in all of labor, nearly all farmers and most of the salaried class. Our difficulty is in no small measure due to the fact that our wealth is not *common* wealth. Ruskin's idea of wealth was "commonwealth," and the ideals of a democratic society is that of "commonwealth." For that reason our states were called commonwealths, being founded upon the inspiring declaration that all men had a right to the pursuit of happiness.

Jesus asked if a man was not of more worth than a sheep. Today in America he would ask if he is not of more worth than a dividend, a machine, an investment or a profit. Lincoln declared that labor had prior rights over capital, that capital was the result of labor and was profitless without labor and that the hope of the commonwealth was in labor's unity and the realization of its aspirations to share in the good things of life. "It is not because of his toils that I lament the poor," said Carlyle, "but what I do mourn is that the lamp of his body should go out; that no ray of heavenly or even earthly knowledge should visit him, but only, in the haggard darkness, like two specters, Fear and Indignation."

Labor's Quest for Life's Good Things

The age-long quest of labor has been for a share in the good things that only larger income and more savings can procure. The status of the hand-worker has always been an inferior status. The human animal has always tended to be exploitive of his weaker or less fortunate fellow. Strong nations and races have exploited the weaker and the strong and successful have exploited their less fortunate fellow citizens. As a defence they have contended that the spoils belong to the strong by some law of nature, that brains and purposefulness are requisite to material acquirement, and that therefore riches or other forms of superior possession mean that the fortunate one has brains and purpose, that the masses are born to be hewers of wood and drawers of water, that possession is nine points in law and in personal right, that society by some inherent necessity demands hierarchies, that only profits and prestige motivate leadership, and many other subterfuges of logic and arbitrary declaration. As a result the multitudes have toiled and the few have enjoyed the surplus fruits of their labors.

Slavery was almost universal in ancient civilization. Rome in her glory was a robber nation, living on conquest. Greece supported her art and her intellectual life on a slave economy. Aristotle called slavery an ordinance of nature. Plato's "republic" was a government by an aristocracy of culture. In the so-called Athenian republic the toiling masses had no part. At the fall of Rome three-fourths of the people were slaves or serfs. Children, debtors, prisoners of war, laborers and the unfortunate could be made slaves. Slaves had no legal rights; they were bought and sold like work animals; they lived, worked and died according to a master's will. In the middle ages the masses who toiled were serfs. The slave was a chattel who could be bought and sold; the serf was bought and sold with the land. Great bishops became feudal lords. The church became the bulwark of the system through sharing as an institution in its immunities and benefits.

Citizens, Not Freemen

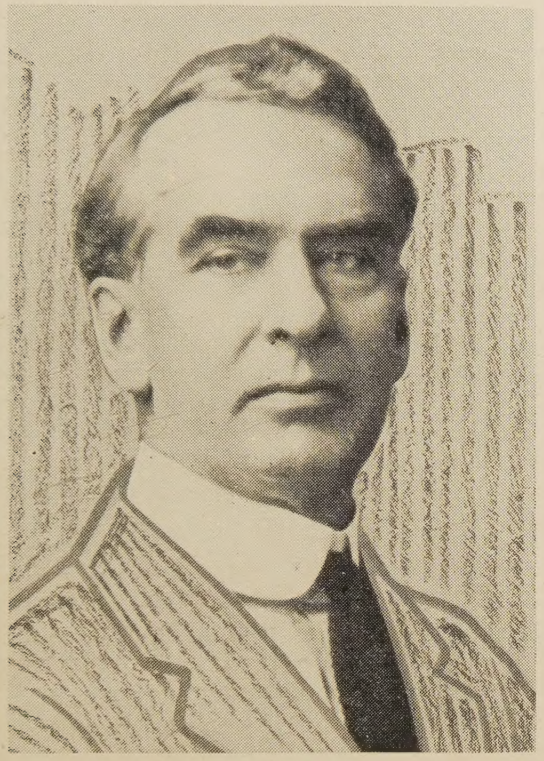
The renaissance brought an end of serfdom by a sort of social attrition but the servant who succeeded the serf was not a citizen. His rights were limited; he was subjected to arbitrary rule; maximum wages were imposed when the laws of supply and demand gave him some leverage to increase them; he was denied all right to organize and any effort to do so was treated as a conspiracy against law and order. He was not a freeman.

Journeymen could be forbidden to travel far in search of work or for better wages. The Combination acts were acts to forbid labor organization. Adam Smith said that when regulation was sought the masters only were consulted. A laborer found idle could be thrown into prison as a vagrant. The Hammonds, in their histories of labor, say: "The vagrancy laws seemed to supersede the entire charter of an Englishman's liberties."

The famous case of the Six Men of Dorset came as late as 1834, just one hundred years ago, two years after England's great Act of Reform and nearly a half-century after our Declaration of Independence. They "were God-fearing men, two of them lay preachers." They "conspired" to get their miserable wages of $1.75 a week raised to two dollars. They were tried by a jury of land owners, convicted and sentenced to seven years in the penal colony of Botany Bay to which were sent the worst of common criminals. They plead that they had "injured no man's reputation, character, person or property"; that they were "only uniting together to

preserve ourselves, our wives and children from degradation and starvation." The judge in sentencing them said that "not for anything you have done or that I can prove you intend to do, but as an example to others, I consider it my duty to pass the sentence of seven years transportation across his majesty's high seas." (Taylor: "Christianity and Industry in America.")

Only a few years before this the shoemakers of Philadelphia were found guilty of conspiracy against law and order when they ceased work. The judge said that any



ALVA W. TAYLOR

combination of wage-earners was a conspiracy and the jury's verdict, according to the records, read: "We find the defendants guilty of a combination to raise their wages."

The legal right of wage-earners to unite, to strike and to protest their rights to a say in regard to wages, working conditions and all else that is of concern to them as workers, is only ninety years old in this country, and for most of this time it has been hampered by injunctions, prior property rights, "yellow dog" contracts, and by the right of the employer to run his business in his own way, to hire and fire, and to treat labor as a commodity on the market. What democratic law grants, arbitrary business may deny. Yet John R. Commons, the foremost historian of the American labor movement, says that the wage-earner has gained little except as he has gained it for himself through organization. The great majority of them, unorganized, have been the beneficiaries of the work of the minority who were organized, and today the unionized wage-earner gets on the average a better wage and shorter week than his unorganized brother. The union has been labor's strongest weapon in its battle for a larger share in the common earnings of industry and the leisure time through which alone a larger culture can ever come to the working classes.

Figures That Speak

The average wage for labor before the great depression was about $1,200 per year. The organized crafts received an average of from $300 to $400 more. The average working week for the unorganized was about fifty hours per week, and for the organized from three to six hours less. Great numbers worked sixty hours per week and many more received less than $1,000 per year. No authoritative study, not even that of the employers, has fixed a minimum cost of living schedule at less than $1,600 for an urban family. When Henry Ford desired to pay his European workers a wage that would afford a standard equal to that of his Detroit wage-earners, the federal department of labor made a study of the purchasing power, in terms of living costs, of his $7 per day or $1,700 per year wage. The results were summed up by a staff correspondent for Labor, organ of the railway workers in the following words:

> Food, found to be the most expensive item and consuming nearly one-third of the income, amounted to only about $12 a person per month.
>
> This meant that the fathers and the children carried cold lunches to work and school and that the articles purchased, while adequate, were of the plainest description.
>
> The father spent $63.39 and the wife $59.21 for clothes, with smaller amounts for the children.
>
> This was found to mean that the father bought a hat, costing less than $4, once in two years; a suit, costing $27.43, about every two and one-half years, and that he was only able to purchase an overcoat, costing $23.75, once in seven years.
>
> Housing, whether rented or in the case of the 32 families endeavoring to purchase a home on instalment payments, averaged less than $33 a month.
>
> This meant that the house consisted of one room to a person and that the kitchen was also frequently the dining room and living room. Heating by stoves was common and anthracite coal was a luxury, indulged in by only a few.
>
> Furniture and articles for household use were almost invariably purchased on the instalment plan. School expenses of the two children came to only $6.43 a year.
>
> Very few books were purchased. The average was one to five families. Only five families out of the hundred had telephones and only five families reported expenditures for servants and then generally during the illness of the mother.
>
> As might be expected in Detroit and with workers compelled to travel long distances to work, automobiles were rather common, being owned by 47 of the 100 families. But they were second-hand cars, averaging only $184, and paid for in instalments.

If that illustrates the standard of living a $1,700 wage income affords, what is to be said about millions in such industries as cotton, tobacco, lumber, agriculture, steel, coal and in fact common labor in nearly all occupations who receive $1,000 per year or less?

Poverty in America

Dr. Paul Nystrom's studies of consumer purchasing power found 8,000,000 of our fellow citizens in dire poverty, 12,000,000 with a bare subsistance, 20,000,000 with a fair subsistence, and 30,000,000 who could afford minimum comforts. Among these 70,000,000 of our common folk are to be found the greater number of the wage-earners of the nation. Add the 20,000,000 that were found with moderate comforts and we have an approximation of the 86 per cent that Secretary Davis and Professor Fisher declared were poor, and in their number practically all the wage-earners and most of the farmers. In "Christianity and Industry in America" the author of this sermon has summed up the human aspects of their stake in life, thus:

> 1. Those in dire poverty, numbering 8,000,000, live in shacks, with wreckage for furniture, cast-off clothing, dependent upon charity for food much of the time, much illness, death rate high, one-third of children die first year.
>
> 2. Those with bare subsistence, numbering 12,000,000, have minimum necessities when employed, but not enough to insure adequate nourishment so suffer much from diseases of malnutrition, such as pellagra. These are thrust over the charity line in case of unemployment, illness, accident or any other misfortune. They live in cabins, possess a minimum of furniture, have nothing for saving or culture or the rainy day. Casual workers, many cotton mill operatives, great numbers of Negroes and others of the lower wage group and tenant farmers are in this group.
>
> 3. Those with fair subsistence, numbering 20,000,000, can with great care make ends meet, and meet minor disaster. They live in four- and five-room houses, indulge in cheap amusements, send their children at least to grade schools, have a daily newspaper; they can afford the simple necessary foods, cheap but neat clothing; many of them have low priced radios, autos, industrial insurance, and buy homes on the instalment plan; prolonged illness or unemployment quickly eats up their assets and most of the aged among them are dependent. In this group are the unskilled, some of the semi-skilled, and many farmers. Children go to work early and many mothers must work outside the home.
>
> 4. Those with minimum comforts, numbering 30,000,000, have five-room houses on the average, with adequate furniture, clothing and food. They can usually afford, if the family is not too large, vacuum cleaners, radios, autos, telephones, magazines, some books, adequate amusement, modest insurance, medical and dental attention, and so long as good fortune keeps an income coming in, meet the requirements of simple, comfortable living, send children to high school and keep the mother in the home: daughters go into offices and stores rather than factories. In this category are the better paid skilled tradesmen, clerks, foremen, small business men, many farmers and wage-earning families where sons and daughters contribute to family income.

If these multitudes of honest workers could buy more, there would be more sales for the goods of the manufacturer and merchant. It is passing strange that for two hundred years men masterful enough to lead in our rapidly increasing creation of "common wealth" should not have been able to see that the best possible wage was the largest possible wage. They were under duress to a false theory of economics and commercial ethics. An uncontrolled competition forced each to undercut the other and a laissez faire ethics taught them that a benign and all-wise providence had so arranged things that if each sought his own it would come out best for all of us.

Toward the Abundant Life

Through an exercise of the ruthlessness of "rugged individualism" this nation's unparalleled wealth, the result largely of developing a continent of natural resources, came into the hands of a few. Then, when capital and investment became topheavy as compared with the purchasing power of the consumer, the structure toppled and the woes of the great depression were upon us.

In cooperation is the solution; a cooperation that will cut out the waste of competition, share more largely with labor, enable the warker to enjoy the good things of life—with more goods for the masses, less parasitism and luxury for the classes and a larger measure of common wealth. There will be enough for all when waste is eliminated, luxury surrendered, parasitism abolished; when the same incentive is given the wage-earner that the entrepeneur claims for himself; when a larger measure of brotherhood is practiced.

In a greater abundance for life will multitudes find a chance at the abundant life.

What Must the Church Do to Survive?

By Herman F. Reissig

By their fruits ye shall know them. Every tree that beareth not good fruit it shall be hewn down and cast into the fire. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Matthew 7:16, 19, 21.

TO ask what the church must do to survive is to suggest that the church may not survive. In so far as we are shocked by such a suggestion, we probably have in mind an assertion made by Jesus which seems to leave no room for doubt about the permanence of the church. When Peter made his confession, "Thou art the Christ, the Son of the living God," Jesus responded by saying: "Thou art Peter (rock), and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Without entering upon an examination of this assertion or investigating the idea of a church in the mind of Jesus, we may well ask this question: Is there any proof that the church of today is the kind of institution Jesus was thinking about when he talked with Peter? An institution which would take its unequivocal stand upon his message and way of life would, he was sure, resist the shocks and changes of time. There was, and

is, however, no way of guaranteeing a church absolutely loyal to the intention of Jesus. He could not have meant to say that hell would never prevail against any kind of church.

I talk with you as one who loves the church. Most of my dearest memories are associated with the church. In common with a multitude of people, I owe to the church a greater debt than I ever can pay. If we will give our capacity for appreciation an opportunity to function, there are not many of us who will not acknowledge a similar debt. How bereft we would be if the music, the art, the literature, and the moral inspiration, nurtured and kept alive by the church, were taken out of our lives! How is it possible to meet in this house of prayer, eloquent with memories and reminders, not only of our immediate fellowship, but also of a fellowship worldwide and centuries-old, and not feel, deep beneath all dissatisfactions, a sense of gratitude and affection? Let abuse be left, therefore, to the thoughtless and unremembering. Here let love speak.

That there is today a general drift away from the church is, I think, undeniable. Consider the attitude of the men and women represented by the labor organizations. Overwhelmingly they are not interested in the church, seeing in it little promise of real social leadership. Said one member of this group: "The church exists for the well-clothed and well-fed, and not for the man in overalls." Said another: "Don't tell me the churches believe in brotherhood; there's more real brotherhood in my union in one week than in the average church in a year." A swift survey of recent developments around the world supports the disquieting conclusion that wherever there is revolt against intolerable political and economic conditions, there also, as a regular accompaniment, is a revolt against the church.

But if the men in overalls do not love the church, neither do the men and women in our colleges and universities. Overwhelmingly the intelligentsia ignore the church. They do not hate the church. They do not oppose the church. They simply ignore it. Listen to a group of scientists, literary men, and university professors discuss the plight of our world and the forces which make for salvation. Seldom is the church so much as mentioned. Make a list of our foremost intellectual leaders: how few of them are active church members!

Between these two groups is the average man—if the term has any meaning—the member of the middle class in society. He is still, by and large, a church member. As a church member, however, he is a reed shaken by the wind. The church has no compelling grip upon him. Almost nothing at all is sufficient to sever the fragile tie which connects him with organized religion. Any minister can tell stories of people who for absurdly trivial reasons have left the church, never to return. The important fact revealed by these cases is the utter lack of urgency and vitality in the average man's relation to the church. Church membership has ceased to strike him as a matter of consequence.

For Jesus our generation has a growing reverence. Witness the poetry of socially-minded poets like Sarah Cleghorn, or the unchallenged tribute paid to him in synagogues. In the central issues with which religion is concerned our generation manifests a lively interest. Read the popular magazines or listen to the radio and see! At the same time, despite "the cult of the gothic" in church building and the elaboration of ritual, respect for the church declines. Can there be any doubt that, if the present drift continues, the organized church is done for?

What, then, must the church do to survive? To this question there are, I think, at least five fairly obvious answers.

I

If the church is to survive it must not be too sure that it will survive. Nothing would have a more healthful effect upon the church than a good scare. For the church has been quite too complacently sure of itself. "On the Rock of Ages founded, what can shake thy sure repose?" So, with undisturbed serenity, we have sung. Leaving aside the thought that Jesus is not so much a rock on which to stand as a fearless companion with whom to travel, or the reflection that a permanent foundation does not guarantee a lasting superstructure, where in the gospels do we find the warrant for such uncritical self-assurance? Jesus, certainly, never gave his approval to such an attitude. He said, with terrible and insistent emphasis: "By their fruits ye shall know them. Every tree that beareth not good fruit it shall be hewn down and cast into the fire. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Jesus was an uncompromising realist; the churchman is often a sentimentalist.

Let us see the truth of the matter. A glorious life once lived and laid down will not save the church. No sacred name—"Christ," "Holy Spirit," "Bible"—will save the church. No sacred symbol—a gold cross on the altar—will save the church. Two thousand years of background, remarkable as that is, will not save the church. The adequate meeting of contemporary need—that alone will save the church. Let the church, for once, be afraid for its life! Let churchmen confront the facts until they shiver with apprehension! Such an experience might send us to an honest examination of the factual contribution the church is making to our world. From such an examination we might emerge humble, open-minded, determined to make the church an effective instrument of social and individual salvation.

II

If the church is to survive it must cease to care whether it survives or not. For this answer to our question, as for each of the other answers, we can find authoritative support in Jesus. "But what," some one asks, "did Jesus ever say that sounds like not caring whether the church survives?" Here it is: "He that would save his life shall lose it; but he that loseth his life, for my sake, shall find it." We thought that saying applied to individuals. It does. Let a man set out to make life the servant of his desires—how surely history will forget him, or remember with regret! Let a man set out to make himself the servant of the world's

life—how surely he will with increasing gratitude be remembered!

But institutions are not exempt from this moral principle. The institution which is intent upon saving its life will lose it. It is the ever-present danger of institutions, such as churches or political parties, that, starting out to meet a human need, they by insensible degrees lose sight of the need, become ingrowing, self-centered, and end by living on the people they had set out to serve. "A political machine," said Woodrow Wilson, "is an organization that has forgotten why it was organized." That is also a definition of a decaying church; it is an organization that has forgotten why it was organized. For what purpose was the church organized? To build itself up? To keep itself going? Were the first Christian churches brought into being so that for all time there would be—churches? No, the church in its pristine purity and power was not thinking about itself at all. It saw, on the one hand, a decaying social fabric, men and women drifting in moral and spiritual chaos, a world with no clear thought of God, and, on the other hand, a man and a message with a new dynamic for listless spirits, medicine for sick hearts, a fresh vision of God for thirsty souls. The church was simply the point at which need met supply.

But see how far we have come from that conception of the church! Proud, self-centered, forever singing self-glorifying hymns about itself, praying for itself, boasting about itself, calling attention to itself—to such levels have large sections of the church descended. Do we lament that the world forgets the church? The church has too often forgotten the world! It has been preoccupied with its internal machinery, interested in itself first and in the world second. Now the world is not interested in the church at all. Do we not see that when, as churchmen, we contemplate a piece of work needing to be done and ask, "Of what benefit will this be to our church?" we are trying to break an unbreakable law: he that would save his life shall lose it. In the name of a world in critical need of spiritual leadership, let us protest against our church-centered Christianity. Let the church forget itself, losing itself in the need of men and women, without regard to their race or religion. Let us have done with our absorption in ecclesiastical housekeeping. Let us get our minds on *people*. It is not said of Jesus that he went about building churches. It is said that "He went about doing good."

III

If the church is to survive it must be prepared to take risks. Turn once more to him whom we call "the church's one foundation." "Blessed," he said, "are they that are persecuted for righteousness sake. Blessed are ye when men shall reproach you and persecute you and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad for . . . so persecuted they the prophets that were before you." Consider thoughtfully this beatitude. Always there are men who love darkness rather than light. Always there are men whose dominant motives are anti-social and vicious. Always there are men who, through ignorance or indolence, short-sightedness or inertia, seek wrong goals. An institution which with resolute honesty champions high ethical standards will thus, inevitably, get into trouble. An institution which does battle with our greed, our superstition, our indolence, and our provincialism will be feared and hated. Most of the time it will be in hot water. Do you, from an abstract viewpoint, see any way of avoiding it?

We are not saying that persecution is proof that the persecuted are saints. They may be merely fanatics. Neither are we suggesting that we ought to hunger for persecution. That is a distinctly unhealthy attitude. But it does seem unavoidable, does it not? that, in our

HERMAN F. REISSIG

world, a Christ or a loyally Christlike institution will always face a considerable amount of opposition.

If this be so, how high are the standards of the church? How adventurously Christlike is it? Who today fears or hates the church? Where are the enemies? Where is the persecution? There are, to be sure, a few who become very angry when the church applies its gospel to race relations, or industrial life, or international affairs—thank God! For the most part, however, the wires that run out from our religious power-houses are not live wires; people, treading on them do not jump and cry. Concerning the majority it can be said, that in the presence of the church they neither put out an open hand nor clench the fist; they simply shrug their shoulders.

This could not happen to a church that took Jesus in earnest. Read once more the gospels and the Book of Acts. On the one side, a disciple saying, "Lord, we will follow thee whithersoever thou goest." On the other side, the enemy spitting it out, "A gluttonous

man and a wine-bibber! Away with him!" On the one side, Paul telling the Corinthians how for Christ's sake he had been beaten, robbed and shipwrecked, until on his body he bore "the marks of the Lord Jesus." On the other side, the mob at Ephesus, furious over the Christian threat to the idol-making industry, setting upon the disciples with the cry: "Great is Diana of the Ephesians!" Not much chance of remaining noncommittal in the presence of Jesus and his first followers!

With what words shall one describe the early churches? With words like these: daring, bold, adventurous, audacious, rash. Read the New Testament and see for yourself! "The lost radiance of the Christian religion"—it is a pathetic, and now hackneyed, lament. I suggest, as a more profitable study, "The Lost Rashness of the Christian Church." When the church becomes adventurous it will become, once more, attractive.

What kind of a church the future will see is not certain. This, however, is quite certain: a church which goes along with the world, baptizes everyone and everything in sight, plays safe, makes no conscience uneasy, tones down its message to a conventional morality—such a church will not survive. It will go down in ruin with the civilization to whose well-being it has been traitor.

IV

If the church is to survive it must cease to be afraid of truth. "Ye shall know the truth," said Jesus, "and the truth shall make you free." The church's traditional opposition to newly discovered facts has had, of course, its commendable aspect. That opposition was not simply the selfish and stubborn opposition of small-minded ecclesiastics. Rather the resistance grew out of a deep concern for religious beliefs which to the resisters were exceedingly precious. In the beginning, and through the early years of the conflict between religion and science, science was regarded, quite naturally, as a young upstart. The claim of the scientific method to acceptance as a legitimate approach to truth had not been established. Nor were our church fathers accustomed, as we are, to an unending procession of radical discoveries. They were not yet able to see that the deeps of religion are not bound up with anything a telescope can upset. Hence, in the presence of scientific discoveries they were first contemptuous, then frightened, then angry.

We have achieved, happily, a better understanding of these things. We understand that truth is truth, be it written on the pages of a sacred book or in the strata of the rocks; that truth always saves and liberates, be it discovered by St. Paul or "St." Darwin; that the key to salvation is not the private possession of the church, much less of any sect; that science, religion, and art each make their indispensable contribution to the salvation of the race.

One still hears, nevertheless, of churchmen debating questions like this: "What attitude shall the church take toward evolution?" The question is out of order. There is not a proper attitude toward scientific truth peculiar to churchmen. The only legitimate attitude toward scientific discovery, for a churchman or any one else, is an open mind until the discovery is verified, and then full acceptance of it. To estimate the validity of the verified conclusions of the laboratory on the basis of religious beliefs is to assume that one may inquire as to the proper attitude of a Congregationalist toward the law of gravitation. Too long the church has lived in its own little house, cautiously sending out doves to test the congeniality of the weather, opening the door just a crack, fearful lest some upsetting scientific fact might push its way in. Let us have a church with doors and windows open on all sides. Let us cease to ask silly questions like, "What is psychology doing to religion?" Let both churchmen and scientist have but one concern: Is the doctrine true, and what is it doing to *life?* When the passion for truth and human welfare is stronger than the desire to maintain traditional prerogatives scientists and churchmen will cease to antagonize one another.

V

If the church is to survive it must become truly super-national. Any summary of the reasons for the crucifixion of Jesus must include the fact that he was hounded to death for not being a nationalist. How they hated him because he would not hate foreigners! He went back to Nazareth and attended, "as was his custom," the Sabbath service in the synagogue. His fellow-townsmen were proud of him—this clear-eyed, friendly young rabbi! He must stand up and speak. He read a lovely passage from Isaiah and commented upon it. They were charmed. "Gracious words!" Then Jesus made a fatal mistake. He alienated the townsfolk forever. He called attention to the fact that in the days of Elijah, when there was a famine, God sent Elijah to help just one person—and she was not an Israelite; she was a woman of Sidon, a foreigner!

They permitted him to cite one more illustration of the super-national character of God. What happened after that is briefly told by Luke: "They were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon the city was built, that they might cast him down headlong."

The kind of people who sat in the synagogue that day would probably feel completely at ease in a majority of our modern churches. Their racial and nationalistic pride would be fed, not challenged. But Jesus—how happy would he be? For consider the situation: Christianity is in essence international, or better, super-national. Its basic beliefs are that God is the father of all men; that with him there is "no respect of persons"; that Christ is the friend and savior of all humanity; that, in view of these foundation facts, all men are brothers. The churches, on the other hand, have permitted themselves to be used as recruiting stations for nationalistic strife, platforms for nationalistic prejudice, pawns of jingoes and boasting patriots. What a travesty on our gospel—German churches blessing Germans and cursing non-Germans; British churches blessing Britishers and praying de-

struction upon all Germans, Austrians, and Turks; American churches blessing Americans and giving approval to the bayoneting of their overseas brothers! Unless now, in war as well as in peace, the church brings its practice into harmony with its gospel no power on earth can save it from dissolution.

At a recent Armistice Sunday service, held in a church, there stood on the altar a standard holding the flags of some twenty-five nations, with the American flag, no larger than the others, in the center. How beautiful and appropriate it would be if in our churches there were always some symbol to remind us that when we are in a Christian church—then, at least—we rise above our divisive loyalties and become citizens of God's whole world! As God is greater than any nation, as the spirit of Christ transcends all flags, so in the church, American, Chinese, Japanese, African, German, Russian, must unite in one super-national fraternity.

These things, then, I believe the church must do if it is to survive: It must cease to consider its high origin a guarantee of present worth or permanent survival. It must subordinate concern for itself to an unselfish concern for men and women. It must not shrink from bold adventuring. It must adopt a thoroughly scientific attitude toward new truth. It must live above nationalistic prejudice and strife.

With no wish at all to moderate these criticisms, we may close by mentioning one factor which should greatly encourage those who love the church. Throughout its history organized religion has shown an amazing capacity for self-reformation. When in Israel organized religion degenerates into meaningless formalities, and even gross abuses, prophets like Isaiah, Jeremiah, and Micah come forth from families of priests and devotees to cleanse the temple. When in Jesus' day synagogue religion becomes much solemn ado about nothing, a son of the synagogue recalls the synagogue to justice and mercy and the weightier matters of the law. When in the middle ages the church is obsessed by hollow pomp and vain prestige, forgetting the meekness of its Lord, St. Francis emerges from within the church to set kindness and humility once more on high. When in the sixteenth century the church falls on evil ways, making religion a gross bargaining with God, Luther comes out of a monastery of the church and shakes to its foundations a corrupt ecclesiasticism. When in the eighteenth century the religion of the churches is as cold as ice, John Wesley comes out of a parsonage and gives Protestantism a warm-blood transfusion. When in the nineteenth century the church forgets its mission to the poor and broken-spirited, William Booth issues from within the church to teach the church a lesson in mercy. When in our time large sections of the church are theologically obscurantist and ethically complacent, men like Harry Emerson Fosdick, John Haynes Holmes, Francis McConnell and Reinhold Niebuhr, all born and trained in the church, work effectively at the task of ecclesiastical reformation.

This astonishing capacity for self-reform may be what is meant by the phrase, "the spirit of the living Christ in the church." If, by this unquenchable spirit, reformers are produced rapidly enough and are widely-enough heeded, there is at least the possibility that the church will survive to fulfill its potentially great mission.

The Plundered Poor

By H. Ralph Higgins

"Two things," said Kant, "fill me with breathless awe:
The starry heavens and the moral law."
But I know a thing more awful and obscure—
The long, long patience of the plundered poor.

Edwin Markham

I KNOW of few passages in modern literature that illustrate so clearly and briefly the contrast between the theory and practice of Christianity. One of the fundamentals upon which our religion is based is the doctrine of the brotherhood of man. Poverty and wealth existing side by side do not signify brotherhood. Poverty is one of the festering sores on the body of civilization. The exploitation of the poor is one of mankind's barbarisms which has been aided and abetted by numberless Christian people. The existence of poverty is an indication that to that extent at least we are not civilized. While the exploitation of the poor is permitted we dare not call ourselves a Christian, or even a truly religious, people. A nation's attitude toward poverty is a valuable indicator of its spiritual development.

It is the duty of the church to guide the race to ever higher ideals and conducts. Unfortunately, the church has been too much concerned with a type of religion that Markham illustrates in Kant's declaration. We have thought that religion consists in merely teaching men to regard the starry heaven with a breathless awe. We have harped upon the majesty of the moral law. We have sought to prove by this means and that the existence of God. We have felt it necessary to bolster up man's belief in immortality. We have attempted to elucidate the mysteries of the incarnation and have strained at the doctrine of the Trinity. We have handed out the abstract platitudes, "Be kind," "Be good," and have supposed they were the bread of life. We have failed to realize "that the thing more awful and obscure —the long, long patience of the plundered poor"—challenges religion at every turn, questioning the sincerity and validity of a religion that preaches principles but fails to lead men to apply them.

The Flaming Torch of the Prophets

The teaching of the Christian religion in dealing with the problem of poverty and the exploitation of the weak and poor is clear. Christianity's teaching is the direct heir of that of the noble eighth century prophets of Israel whose insight into the social obligations of religion has never been surpassed. Across 2800 years of time and space the flaming denunciations and courageous words of those fearless leaders still strike home. Whose

conscience does not stir at these classic and memorable words of Amots?

> They sell honest folk for silver,
> the needy for a pair of shoes;
> they trample the heads of the poor (into the dust of the earth)
> and make the knees of the lowly to tremble.

The great Isaiah, himself a member of the princely class, was no less unreserved; he causes Jehovah to declare:

> And it is you who have eaten my vineyard bare.
> The plunder of the poor is in your houses.
> What do you mean that you crush my people
> And grind the face of the poor?

H. Ralph Higgins

It was this great social vision that Jesus of Nazareth not only inherited but approved with all the perfection of his personality and teaching. He said in effect: "Because ye are poor and hungry and sad, the kingdom of heaven is nearer to you than to others." Jesus did his greatest work among the lower classes. He sought his disciples in the ranks of the poor. The greatest era of the Christian church, those first few centuries after the ascension of our Lord, produced a gospel based essentially upon the needs of the poor. St. James in his epistle sums up the general attitude: "Hearken, my beloved brethren, hath not God chosen the poor of this world to be rich in faith and heirs in the kingdom which he hath promised to them that love him?" Nevertheless, Christianity was not designed to be a class religion; its earliest appeal was made to the poor because they were more ready to hear. Christianity is universal in its scope, but inherent within its fundamentals is opposition to the unequal distribution of wealth and intolerance of the exploitation of the poor.

But Christianity was born in a world dominated by Roman arms and governed by Roman political methods. The policy of the emperors in early Christian times was to escape the problem of poverty by providing free corn and amusement. This encouraged idleness and poverty as do our modern dole systems, and successfully protected the conscience of the rich because the donor was thoroughly impersonal. Into such a society Christianity came, teaching that charity was a moral virtue of the first rank; and because the poor and outcast were especially dear to the heart of the Christ, they must be relieved. Thus it was that almsgiving became the accepted Christian mode of dealing with these conditions. Ere long not only the relief of the poor but poverty itself was regarded as a Christian ideal. St Vincent de Paul's figure of a Sister of Charity well illustrates the attitude of the church for centuries: "Her only convent shall be the house of sickness; her only cell, a hired lodging; her chapel the parish church; her cloister the streets of the city, or the wards of the hospital; her only wall obedience; her grate the fear of God; her veil modesty!"

"Practical" Christianity

With the idealizing of poverty, charity became a formal affair. In the past much charity has been conducted after the manner of the rich and benevolent Mrs. Lionshield who came one day to bring charity and brightness into the poor home of the widow Petersen. She began, however, with a long series of questions. Mrs. Petersen interrupted her. "This is new to you, ma'am?" Mrs. Lionshield admitted it was. "Then," returned Mrs. Petersen, "I'll tell you what to do. You sit down on this chair, read a chapter out of the Bible, give me a dollar, and leave!"

Through the centuries the Christian church has even in its most dormant years inspired all manner of methods for relieving the poor. In times of spiritual vigor it has even denounced the exploitation of the "lower" classes. We rightly honor the names of those great souls throughout history whose willingness to accept the obligations of a practical Christianity have forever redeemed the insincerity of thousands of nominal Christian people. Unfortunately, the program of the church in general has been based upon the theory that because the poor are always with us, the duty of the Christian is to relieve poverty through the giving of alms. But all too often this point of view has blinded the church to the greater obligation, to expose and demand the removal of the causes of poverty and exploitation. This is the reason for the inexcusable cowardice on the part of the Christian church to take hold of the grievous problems that have been for so long vexing civilization. The church has spent its energy and time on mere relief and benevolence. It has failed to fulfil its functions as the prophet of justice and righteousness. It has been content to move the heart of the rich man to relieve the distress of his weaker brother. Both the rich man and the church have failed to see that all too often philanthropy was made possible because the weaker brother was robbed,

morally if not legally, in order that the rich man might accumulate his wealth.

This is one of the main reasons why the church today is despised by millions who denounce Christianity as a class religion. Some of the criticisms are unjust and exaggerated; but there is enough bitter truth in them to make the church justly ashamed. While the church has sponsored innumerable movements for the relief of poverty, it must plead guilty at least to giving its tacit approval to methods of business and social living that inevitably produce the very poverty and exploitation which Christianity professes to oppose.

"Bowed by the Weight of Centuries"

The time is coming when the church will be forced either to stand by the principles it preaches or else to step down. This crisis is inevitable because of the fundamental change that has been taking place gradually in the attitude of the people toward poverty and exploitation. Never before have so many people appreciated the underlying injustice of the old social order which we hope is passing away for good. Just when the change of view took place we cannot tell. The teachings of innumerable men and women who have felt the inspiration of the Hebrew prophets and of primitive Christianity have been slowly doing their work.

Perhaps the turning point for the average American was marked by the publication in 1899 of a poem from the pen of the same man who gave us our text this morning: I refer to Edwin Markham's world-famous "The Man With the Hoe." The great opening stanza of the poem which aroused such a furor in the opening years of the century not only states the problem but electrifies the moral sense.

> Bowed by the weight of centuries, he leans
> Upon his hoe and gazes on the ground,
> The emptiness of ages in his face,
> And on his back the burden of the world.
> Who made him dead to rapture and despair,
> A thing that grieves not and that never hopes,
> Stolid and stunned, a brother to the ox?
> Who loosened and let down this brutal jaw?
> Whose was the hand that slanted back this brow?
> Whose breath blew out the light within this brain?

A symbol of the plundered poor!

We do not need to be told how the poor are still plundered. It is they who bear the burden of civilization. It is they who pay the price for the follies of the powerful few. Under the sod of Flanders lie millions of the plundered poor stripped of their youth, their life, their all, sent to hideous deaths at the bidding of the powerful few who gambled for political, commercial, and personal profit behind curtains of deceit and hypocrisy. In the industrial collapse in which all have suffered more or less, the poor again have borne the brunt. One feels sorry for the rich man who has lost his all, but no one can take away from him the joyous experiences that his wealth brought to him. We sympathize, and rightly so, with the millionaire who has been compelled to give up much of his erstwhile wealth. But the sufferings of these are not to be compared with that of vast numbers who for years struggled to maintain a precarious foothold on the ladder of life and who now find themselves broken at the very bottom of the pile of mangled humanity.

A recent survey of the families of unemployed automobile workers made in South Bend, Indiana, by officials of the United States department of labor, gives some insight into the appalling suffering of those people. In the face of the tragedy which has been visited upon millions the words of Markham take on an added significance: "the long, long patience of the plundered poor." The almost divine quality of the patience of the poor staggers the imagination, and is a symbol of the inherent worth of our people. By their patience alone have the plundered poor earned their right to a "new deal."

We are, we fully believe, on the road to recovery; but unless we keep our eyes open recovery will now, as in the past, be made at the expense of the poor. Everyone knows that great numbers of industrial concerns are taking advantage of the business stimulation to work their men an unreasonable number of hours at the lowest wages, and this in the face of the fact that those same companies are selling their product on a rising market. Profiteers are rubbing their hands in anticipation of easy money.

Will the Church Face the Challenge?

Is the church to accept the challenge that conditions offer her? Do we as followers of Christ have the courage to refuse longer to submit to things as they are, to confine our program to the teaching of charity and almsgiving? It is the immediate business of the church to transform the religion of millions from an abstract piety that stands in breathless awe in the presence of the starry heaven and that recognizes the moral law only in theory, into a practical application in daily life of the precepts of the love of God and of the brotherhood of man! Such a program must include at least these principles:

First. A fresh and strong insistence upon Christ's teaching that we are all members of one family in God. In other words, the church must insist as never before that no man is sufficient unto himself.

Second. The church must expose fearlessly industrial and business injustice, and work without rest for the correction of social abuses.

Third. The church must marshal all its forces behind programs for the elimination of slums. If every human soul is dear in the sight of God, then how can we permit a huge proportion of our population to live like pigs?

Fourth. The church must oppose unequivocally the unfair distribution of wealth. With 1 per cent of the population owning 33 per cent of the wealth and with 86 per cent of our people officially classified as poor, we may see something of the task that a vital Christianity has before it.

Fifth. The church must continue to encourage charitable undertakings, but in the future this work must be subordinated to the nobler task of inspiring men to banish forever conditions which give rise to poverty, to destitution, and to exploitation. Religion is the only institution that can provide the dynamic for such a program, for religion alone has the power to change the

lives of men. True, Christ was a physician of souls—the world's greatest—and it is certainly the task of the church to bind up the hurts of the world; but Jesus Christ was more—he was a daring moral reformer, and his church must dare to lead as well as heal.

Away with the moral blindness and spiritual cowardice that make us fear to apply the ideals for which Christ lived and died! Such an aim is not to be accomplished without a struggle. The church will be accused of meddling in politics and business and lots of other things that we are told are no concern of ours. The concern of the church is as broad as humanity; there is nothing that affects the soul of even the humblest laborer that is not the vital concern of Christ. We must go on, fearless of criticism, accepting misunderstanding; if necessary, resigning ourselves to vituperation and persecution. For the church of Christ must fulfil its destiny. It must transform this world into a place of righteousness and justice and brotherhood. The task of the church for the immediate future is one of the most glorious challenges the world has produced. Shilly-shallying, cowardice, sidestepping, kowtowing to the ghosts of the past, class favoritism—these things spell failure and ruin. The church must lead or perish!

Foundations of Rock in the Day of Disaster

BY ALFRED E. COOKE

If the foundations be destroyed, what can the righteous do? Psalm 11:5.

AYE, what indeed can they do? If the foundations are gone the whole building collapses, and there is nothing left but bewilderment and confusion and stark tragedy. It is a question multitudes are asking today; for the foundations of society seem to be crumbling from under them. Not only have their means of livelihood gone, their jobs disappeared, their small savings vanished, but their faith has died and the heart gone out of them, and they stand forlorn and hopeless in a world gone to pieces. "The burthen of the mystery, the heavy and the weary weight of all this unintelligible world," is crushing them down, and even God himself seems to have forgotten them. Some of them, "sitting on the ribs of wreck," look out on a life all tumbled in, and say there isn't any God at all. The whole beautiful structure of faith in which they once believed has collapsed; only the memory of it remains to mock their misery. With the foundations gone, what can they do?

Well, there are times in most of our lives when we think the foundations are gone, when they are not. Elijah, the masterful prophet, who could face kings undaunted and laugh in the face of hostile mobs, had such an experience. The bottom had fallen out of his world so completely that he crawled under the juniper tree and begged God to let him die. It was all over, why prolong the agony? Yet not far away were seven thousand stalwart souls that had not gone the idolatrous way of the mob, on whom the kingdom could yet be founded in power and majesty. God was not yet at the end of his resources, though to Elijah all seemed lost.

And God has not died since Elijah's day. He still lives and reigns. "The foundation of God standeth sure," even in the midst of the chaotic disastrous conditions of recent years. When things are at their bleak and wicked worst he is there to help us through, there even when we fail to recognize his presence.

When Shackleton and his comrades were fighting their slow, impossible way across a frozen land, chilled to the very soul, with heads bowed low against the icy blizzards, with weak and stumbling feet, and half dead with fatigue, they came through, (so later they confessed to one another, though at the time they said no word of it) only because each of them felt that "Some One else was there more than they could see." And so, too, you and I have been able to win through many a bleak, barren wilderness of the soul, only because there was Someone alongside us—Someone who knew the way, and who, when the storm was most pitiless, and the frozen waste most terrible, drew closest to us and thrilled our desperate souls with the words, "Lo, I am with thee always. I will never leave thee nor forsake thee!"

Yes, the foundation of God standeth sure, "though the earth be removed, and the mountains be carried into the midst of the sea."

There are three great words, three great foundations of rock that stand unshaken amid all the upheavals and catastrophes that can invade our human life. They have steadied and strengthened me in the midst of much trouble and grief, and I want to commend them to you as foundations that abide, solid and sure in the wildest of storms. Listen to them! "God is love." "He knoweth our frame, he remembereth that we are dust." And this great word concerning Jesus "the Captain of our salvation" — He was made "perfect through sufferings."

I. "God is Love"

That is fundamental bed-rock. That is the very foundation of the Christian religion. If everything else were to go and this alone remain, we would still be safe. Have you ever tried to think just what it really means that the Eternal God, the Creator and Ruler of all things, is indeed the full and perfect embodiment of love, and that as a loving, tender father has compassion on his children, so he has compassion on you? Did you ever hear him gather up all the tears and tenderness and passion of devotion that hung over your cradle and crowned your childhood with beauty, and say to your heart, "As one whom his mother comforteth, so will I comfort you"?

Perhaps some of you are in such deep waters today that you have begun to wonder if God has forgotten you altogether, or if he is indifferent as to what happens to you. The hopes of your youth have long since been shattered, life has long been an endless, wearisome, heartbreaking grind, and now it has become a crushing anxiety, a paralyzing fear. Every morning brings a renewal of the struggle and the pain, and each night is filled with sleepless worries that harass your soul in the dark and haunt your fitful dreams with fear. You wonder what God is doing that he does not help. You may feel as did

Dr. Joseph Parker after the death of his wife, when it seemed as if God had cast him off for ever; he wrote of it later: "In that dark hour I became almost an atheist. For God had set his foot upon my prayers, and treated my petitions with contempt. If I had seen a dog in such agony as mine, I would have pitied and helped the dumb beast; yet God spat upon me and cast me out as an offense —out into the waste wilderness and the night black and starless." Yet a few Sundays afterwards Parker stood in his London pulpit and preached from the text "God is Love," and closing his sermon he said to his brothers in affliction: "I have dug a grave as deep as you, and I thought just as you are thinking now. . . . It was a thousand strokes in one laceration, and I, brother in grief, fellow-mason in tears, I say, 'God—is—Love.' " He almost broke down in saying it, and the vast congregation was in tears before he finished the three simple words, but he finally said it—"God is love."

Yes, God *is* love, even in the midst of the blackest tragedy. Look at Calvary. Don't you think he loved that lone Man dying on that cross in that unearthly darkness, mocked by his jeering foes? More than once he had told the world, "This is my beloved Son"; do you think he forgot to love him in the hour of his sorest, most desperate need? There is a wonderful picture in the National Gallery of England, in which Christ hangs on the cross in a dense darkness; and at first that is all one sees. But as you keep looking at it there gradually appears another form in the background—God's form; and other hands supporting Christ, God's hands; and another face, God's face, more full of agony even than our Savior's own. The Infinite Love stands by the well beloved Son even in the midst of the unthinkable tragedy, and today he stands by you, caring, loving, suffering with you and for you.

Closer is he than breathing,
Nearer than hands and feet.

Listen, my friends! God knows the whole sad story of your trials and griefs; there is not a single detail of all the tragedy that is hidden from him. He knows, he cares, he feels, and the great loving heart of him goes out to you in a passion of desire to comfort and help and strengthen you. Never think of God as far away from you, leaving you to stagger on alone in the dark. He is with you always, nearest to you when you need him most. "In all their affliction he was afflicted, and the angel of his presence saved them." As one has said, "When Christianity swept men's hearts it was largely because it made them sure that God was in the suffering, was bearing it along with them, that when we are called to face pain or sacrifice we are not asked to go alone; but always there are two of us—and the other is God."

The love of God is broader
Than the measure of man's mind,
And the heart of the Eternal,
Is most wonderfully kind.

Whatever else you may doubt, never doubt the love of God. Hold on to that eternal, unfathomable truth, that "God is love," and that you are the object of his love, and all the resources of infinite wisdom and power are at his command for your redemption and blessing. God is with you; his love enfolds you; your victory is sure.

"II. He Knoweth Our Frame"

And here is the second foundation stone on which you can build in the day of disaster: "He knoweth our frame, he remembereth that we are dust."

He understands us far better than we understand ourselves. He knows just how much we can stand, and he doesn't expect too much from us. He knows the weakness and frailty of all things human, and our very weakness appeals to his compassion. As Dr. Maclaren

Alfred E. Cooke

of Manchester said, "God handles us tenderly, as mindful of the brittle material with which he has to deal." "The bruised reed he will not break; the smoking flax he will not quench."

No man has a velvet cross, but the God who gives the cross knows the weight of it and the strength of the back that has to bear it. As one has said, "Our hearts are very frail; and there are places where the road is very steep and lonely. But we have a wonderful God." Yes, he is a wonderful God, wonderful in his patience with us, wonderful in compassion for even the worst of us, wonderful in his faith in us, wonderful in his hope for our race, and wonderful in the tireless persistence of his redeeming love. "He delighteth in mercy," and however far and deep we fall he is always ready to forgive us the moment we turn to him in penitence.

"He knoweth our frame, he remembereth that we are dust," and it is eternally true that

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have more kindly judgment given.

God is no faultfinder, always looking for things to criticize and condemn in us. He always estimates us at our best, not at our worst. He is always ready to find an excuse for us when we fail to do the best, most heroic thing. He knows the temptations that have assailed us, the circumstances that crowded us, the human weakness that crumpled under the strain, and he is "slow to anger and plenteous in mercy." Never be afraid of God, no matter what you have done, for just as the most loving, compassionate parent pities the disobedient, wayward child, so God pities the sinner and longs to help and save him from the sin that degrades him. His heart aches for you when you go wrong, and at the first faint glimmer of repentance he is there to forgive and receive you into the shelter of his love. He is a great forgiver, and his mercy is from everlasting to everlasting upon them that fear him. "He knoweth our frame, he remembereth that we are dust."

III. "Perfect Through Suffering"

And now, I come to the third great rock to which we can cling in the day of disaster, the great word which floods the problem of pain and suffering with heavenly light. Listen to it. "For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings." "Perfect through sufferings." Whom is he talking about? Jesus Christ, the Captain of our salvation, the sinless Son of God and redeemer of men—*he* was made perfect through sufferings. Even he could only attain to the perfection of manhood, and learn perfect obedience by the things which he suffered. And surely if he, the sinless Christ, needed such an experience to complete his manhood, you and I can never hope to escape our share of pain and suffering if we would become the children of God. Here, surely, is a clue to the enigma of suffering. There, from Calvary and its brutal cross, streams the light that pierces the mystery of pain. As Dr. Fosdick has said: "Christianity was suckled on adversity; it was cradled in pain. At the heart of its Book and its Gospel is a Good Man crowned with thorns, nailed to a Cross with a spear wound in his side." Ah, yes! The Christian religion is vastly different from some of our modern gospels which assure us there is no suffering—it is only a silly delusion of foolish minds. Such creeds are utterly false to the facts of life; they ignore all the futilities and tragedies that set the soul a-crying, "Why? Why? and again, Why?"

"Very dramatic is the answer of the faith," says Dr. A. J. Gossip, "It does not seek to minimize them or cover them over with flabby and dishonest explanations that don't help, but madden. It listens to the end to all these railing voices can object. And is that all? it asks. But there is worse, far worse, than that in life; things vastly grimmer, hugely more incomprehensible. Look, it says, look! And sets us down before the cross of Christ! And then, shrinking, we would fain cover our eyes and slip away and forget that awful horror. Take down your hands, it cries, and face the facts. That is the noblest soul by far that ever breathed upon this earth, and that is what God did with him: that is the best life ever lived, and that is how it ended.

"But our faith bids us wait; and, as we watch, a marvel happens. For it is there, in that gross darkness, that there rises that Light of the World that has ever since enabled men to pick their way. And it is these pale, dying lips that have convinced innumerable souls that God is love! And it is there, upon the scene of that horrible tragedy, that a new thing appeared upon the earth that has ennobled humanity, as all the thousand others God had tried had failed to do—a motive that

A Meditation for Labor Day

A Paraphrase of First Corinthians, XIII

By Walter Rauschenbusch

IF I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountains of riches, and power to pre-empt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal work-mates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love; these three; and the greatest of these is love.

proves irresistible, pulling us up toward better things; a passion stronger even than patriotism, deeper than love itself; a power that is lifting the whole earth nearer and nearer God."

Life a Hard Struggle

Yes, Jesus' sufferings not only perfected his manhood, but they redeemed the world and brought many sons unto glory. No! Life is not a languorous dream of delight, not a long, sweet love-song; it is a struggle up the face of a long steep hill, a battle with evil forces seeking our downfall, a long, sore discipline, often a tragedy and a pain. But the way of the cross is the way to manhood and womanhood and final triumph. The wheat must be threshed, the diamond must be cut, the gold must be refined in the furnace of fire, and the soul of man must be perfected in the furnace of affliction. "I take pleasure," says Paul, "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong."

Why is it that the greatest sufferers have been the greatest saints? Why is it that "goodness is evolved from pain more richly than from any other source"? Joseph in the prison, Moses in the desert, Job on the dunghill, Paul in the shipwreck, and Jesus on the cross—these and countless other great souls experienced the refining, exalting power of human suffering, they were made perfect through suffering. They learned obedience by the things which they suffered. They found that you cannot have "courage without danger, or sympathy without suffering, or tenderness without weakness or pain"; that you cannot "gain strength of character except by facing odds and being disciplined by life. If you want the glory of human nature, then you must be prepared to pay the price for it." Remember that even Jesus reached perfection only through suffering, he became our Savior only by the hard way of the cross, and if you think that you are having more than your share of tribulation and pain today, thank God for it. Thank him that he counts you worthy to have a share in the sufferings of Christ, that he is fashioning you to be one of his instruments of grace and glory, giving you your chance to put on the likeness of Christ.

Redemption through a Cross

Oh yes! We have a wonderful God, who can fashion Christ's image out of such poor, unpromising stuff as you and me, and make of a cross of shame the glorious altar of a world's redemption.

And so, I counsel you, in gray days, when life seems an almost hopeless struggle and men's hearts fail them for fear, build the home of your soul on these great and enduring foundations—the infinite love and compassion of God, his intimate knowledge and understanding of you and your problems, and the power of the cross to redeem and transfigure your life with the glory of heaven.

> Love, love that once for me did agonize
> Will conquer all things to itself. If late
> Or soon it be, I ask not, nor advise,
> But since my God is waiting, I can wait.

More Power to You!

By John C. Evans

POWER is the symbol of the day. But let us gaze on two contrasting pictures of it.

Power is the world's great god. We fall at his feet to implore strength for our sinews and blessing on our loins. The might of power with us and the world is ours.

Power national! Here the mystic eye sees a parade of Hitlers, Mussolinis, and Stalins. The ear hears the roll of martial drums—the unison tread of marchers and the rumble of distant caissons, while nostrils sense —will they have time to sense?—lethal gasses. National power with us and the world is ours.

Power political! Another parade! Parade on parade! Partisan processions and electrified electorates! Parties swept into power; first one and then another. The party in power for a time sweeps on! But its end is destruction.

And power industrial, often irresponsible! Mute procession, this! Backs bent beneath whipping waterfalls and bared to stings of manmade lightning. A dolorous murmur rises. It rises to take the tempo of human heart-throbs, and the ear hears a slavish chant as from Hardy's "Fates and Furies":

> No meaning, no purpose, no plan;
> No meaning, no purpose, no plan.

Power! Knowledge is power! Behold colleges and universities! Rededicate them to the might of scientific method. The dreamer and his godly revelation is put aside for want of a cold formula for his vision. In vain he pleads:

> I have my reasons for my Faith,
> But they are not the reasonings,
> The coldly calculated formula,
> Of thought divorced from feeling. They are true,
> Too true for that.
> There's no such thing as thought
> Which does not feel, if it be real thought,
> And not Thought's ghost—all pale and sicklied o'er
> With dead conventions, abstract truth—but Truth
> that pleads and pulses in my very veins.
> (G. A. Studdert-Kennedy.)

But power, superstitious in its delusion that the scientific method can reveal all truth, turns with contempt, crying, "Tush! Tush!"

Power Is God!

Power is god, and mountainous cities rise from rocks or swamps. Power reigns and social engineers lord it over us. Power is supreme, and bins are full of grain while the man in the soiled white collar begs a penny for bread. Power the end of all things and man as man is forgot—a meaningless atom. Hallowed are the masters of the assemblies; worshiped are the organizers of the parades, the commanders of the fleets and the vested ecclesiastics whose rings we kiss. "Who's Who," a very large book by now, still grows, while "Who's *Not* Who!" is like the chaff which the wind driveth away. What is man that thou shouldest be mindful of him?

That, my friends, is one picture. It may be true, but it was not meant ever so to be.

There is another picture *unlike* unto it. Holy prophets have spoken and their voices in the new day at hand again shall be heard—"Not by might nor by power, but by my spirit, saith the Lord!" And from eternity, the Voice, "Lo, I come!" while from an ever contemporary cross—key to the empty tomb—the Figure, pouring from his wounds the saving blood of sacrifice, utters the prayer, "Father, forgive them, for they know not what they do."

Pride of material power wilts in the face of the power of the living God. Ruthless might becomes puny in the presence of "Christ the Power of God." When Christ enters, "the captains and the kings depart." Mitred bishops, sceptered monarchs, and trivial princes give way to the least, the last, and the lost.

"Inasmuch as ye have done it unto the least of these my brethren."

"The last shall be first."

"I am come to seek and to save that which was lost."

"Blessed are the meek, for they shall inherit the earth."

"Ye shall have power."

"Power of an endless life."

"Christ, the power of God."

That, my friends, is the other picture. It is truly seen only by faith.

In the darkness of Wartburg castle Luther caught the gleam. He became a cleansing power, a giant, not because of what he did, but because of what, by faith, he was.

Today, as of yore, we are wont to feel that to do something worth while is the answer to life's enigma. The poetic siren still sings of things done, and dead men's bones strew the beach. Sang she:

> Fading away like the stars of the morning
> Losing their light in the glorious sun,
> Thus shall we pass from the earth and its toiling,
> Only remembered by what we have done.

"By My Spirit"

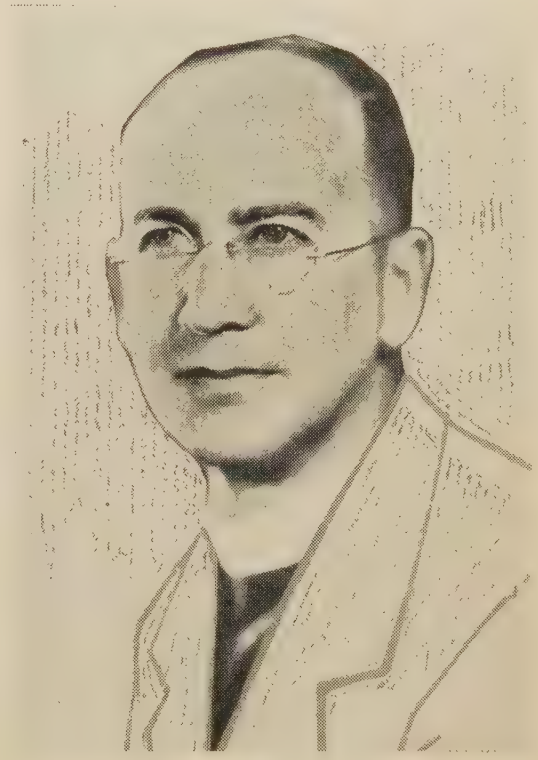
But that is an enchanting lie. It is an epitaph carved over a dying world. Machines with no personal significance can *do* things. But only you, you, you, can *be* anything. This service is not important because uncounted thousands may be here; it is important only because *you* are here; you who may be least; you who may be counted the last; each of us without Christ—the lost!

Paul! Augustine! Huss! Luther! Calvin! Wesley! Fox! Maurice! Kingsley! Brooks! Booth! A mighty succession needing no external authority other than what they were. Through these is the power of God through Christ unleashed. For us the meat of their message is simple. It is concerned neither with mass effects nor with mighty works, but with new power for each individual soul—the power of God!

Man has no power to live through what he does; he lives by what through faith he is. While what you do is important, yet what you *are* is all important. Who you are vanishes into pettiness beside the question of *what* you are. Jesus did not consult "Who's Who" or the social register when he chose his disciples. He searches no catalogue when in humility you appear before him seeking his grace. He saw what Simon Peter *was*. He sees what through faith you *are*, and what through him we *are* is the pillar and ground of truth and the foundation of his church.

Even *who* Christ was does not so much matter. But what Christ *is* is all that matters. All of the recorded words of his life may be read in thirty minutes, but what he *is* has power to make human history *his story*.

How strange sound attempts to define Christianity through the scientific method. Of the making of books on this subject there is no end. Answer is essayed by



John C. Evans

those who see Christianity in terms of ecclesiastical organization; others see it a body of teaching—the faith once delivered to the saints—a system of theology. Others declare Christianity to be a set of ideas concerning the nature of God and man and their relationship with each other. Still others assert that Christianity presents the world with new moral standards and new ideals of human character.

Of course, all of these may belong to Christianity, but none of them defines it. Doubtless Christ did shed a flood of light on the whole sphere of man's relationship both to God and his fellows; but the main thing Christ came to do was to put power into men's morals; a dynamic behind ethics; to set a light of hope behind work and duty and sorrow, and to plant the power of eternal life in our craving human souls. Christianity is Christ—Christ the power of God.

Students who now explore the human mind are finding that one way or another we must get a sense of power in these heavy hearts of ours. Life is too much

for the unaided human spirit. Life tends to be melancholy and mournful, and the reason for this lies deeper than any economic condition. The world is carrying a heavier burden than that. People are now beginning to feel that nothing will save us but an incoming tide of spiritual power to carry us forward to do what in our hearts we know we ought to do.

It is precisely this power which comes to men and women everywhere when they accept the incomparable gift of Christ and become "more than conquerors through him that loved us." These hold the power of eternal life, and from the fulness and wholeness of their lives there flows the hymn:

All hail the power of Jesus' name.
Let angels prostrate fall.
Bring forth the royal diadem
And crown him Lord of all.

To Him the Glory!

By Johnston Myers

All things were made by him and without him was not anything made that was made. John 1:3.

THE marvels of the Century of Progress Exposition may be new to us but they are not new to God. The values of the earth and air have existed through all the centuries. Our fathers did not know they were there, but God did. He stored the earth with these treasures for the use of man. There was the coal, but men burned wood. There were the powers of electricity, but people used the tallow candle. In the early history of our country all communications were carried on foot by messengers or on horseback, or in stage coaches. Our fathers never dreamed that in time these messages would be flashed in a moment from coast to coast. The air contained possibilities of bringing beautiful music and important messages into our homes, but no one dreamed of the blessing of the radio. God did not create these things for this century. He made them long ago and it was only our stupidity and our ignorance which kept us from knowing about them and enjoying them. As we see these exhibitions which have brought comforts and advantages into our human life, we wonder why men did not discover them long ago. It may be that the men of coming generations will say the same thing about the people of our day. I imagine that the greatest blessings still wait to be discovered.

We can hardly see and enjoy these marvels of the past century without asking how they came to us. Scientists, philosophers and scholars of the various schools are still trying to explain the origin of the wonders of the universe. They have not made very satisfactory progress. The only answer which satisfies the average mind is this text, "By him were all things made and without him was not anything made which was made." Where these treasures were hidden, how long it took to form them, how they are related to other treasures of the earth, provide no explanation of their origins. It is not so important how God works; the important fact is that he did and does work. Whether he took a hundred years or a million years to perfect the blessings which we have just discovered is his own concern. We simply know that these gifts are here and they are ours to use. After years of discussion and after volumes have been written, I think that all our research and all our discoveries bring us back to this simple statement, "By him were all things made."

Science and Faith

I am wondering why such discoveries do not increase our faith. To me the greater universe, with its millions of heavenly bodies and its millions of miles and the incredible swiftness of movement, speaks of the greatness of God. The greater the universe, the greater the God who created it. A tiny world might have "happened," but not this vast universe. Consider a splendid piece of machinery. It has marvelous capacity, marvelous strength. It can perform the most difficult tasks. As I view it I am impressed with the greatness of the mind of the man who conceived it and supervised its construction. The more wonderful the universe, the more wonderful our God. The microscope reveals the most intricate and complex forms of life. The microscope did not create that mechanism. We sometimes act as though it did. The microscope merely reveals what God has done. Not infrequently we act as if the scientist who made the discovery made the thing which he discovered. But such discoveries should only make us think more of the God who is the author of the complex life which study and research have revealed.

Our "Century of Progress" justly exalts the inventor, the discoverer, the careful student. They deserve much credit but they would not have been able to discover anything had not God placed these wonderful things there for them to discover. The hosts of scientific men who recently assembled in Chicago time and again confessed their inability to reach exact conclusions. They constantly expressed doubt. They are afraid that some future discoveries will overthrow the results of their study. They have seen this happen again and again, and so the thinking of scientists is very cautious. No one wonders more than they whether they are right. In reporting one of the lectures given before the recent assembly there was a headline in the paper which read, "Life and death a mystery to science." I imagine that both of those facts in our experience will always remain a mystery. During my lifetime I have seen many attempts fail to produce life from dead matter and to explain its mystery. I have seen unproved statements of what takes place at death. Perhaps God has hidden these things from the knowledge of human beings. They lie upon the border of that eternal world of which we shall know very little until we enter it.

Limitations of Science

Perhaps the greatest limitation of science is its inability to make any provision for the deepest and highest needs of human life—for the needs which make life uncomfortable until they are satisfied. Science has nothing to satisfy the deeper longing for love. Science has nothing to meet the desire for peace of mind. Science pro-

vides nothing for those spiritual aspirations which nothing material can ever satisfy. We really want God, all of us. The man who professes his unbelief has down in his heart a hunger for God. Science lights our road, gives us better food, quiets our pain, but science can never bring us a sense of forgiveness, of peace, of divine love. Science can do much for us when we are at the table with friends, but science does very little for us in the quiet of the night when we are alone. Into that realm it cannot go. If God had given us only the world which the scientist knows, we would be an unhappy race. We want something more than food, more than fuel, more than light, more than medicine, more than entertainment. We want

JOHNSTON MYERS

spiritual comfort, spiritual help—we want God. Only in so far as science helps us to believe in him, to have a sense of his presence in the world, can science bring us the highest values. Because science cannot reach into this realm of the spiritual, which is just as real in its effect as the natural, God has provided Christ, the Bible, prayer. He has met our spiritual needs. If this material world and the knowledge of it is all there is for human beings, God made a very imcomplete world! He left out the most important part. But he has not left it out for those who seek spiritual facts as earnestly as men seek material facts. Such seekers for truth will find spiritual knowledge and satisfaction. There will come to them a personal knowledge of God and a personal experience with the spiritual.

When you have seen all there is to see in our Century of Progress Exposition, bear in mind, first, that God made everything wonderful, but he is more wonderful and greater than these things which he has made. Remember, also, that what is there represents only a small part of life. There is a sweeter, finer realm of peace, of hope, of love, of faith, which is not there at all.

There are three things to bear in mind as we contemplate the blessings and the wonders of this world.

To God the Praise!

There is danger, as we consider the achievements registered at our "Century of Progress," that we will say: "See what our hands have wrought!" "See how great we are!" The Israelites tried that sort of thing; they took to themselves the honor and glory for every victory which they won. Then God removed himself from their life, and sorrow and disaster came. Pride is one of the most destructive influences of life. It shuts from us some of the highest happiness and some of the greatest blessings. When we say that we can do without God, that we do not need his help, that we do not need a Savior, we are headed for trouble. God will not be ignored, he will not be neglected. In his Word he says, "Give unto the Lord the glory due unto his name." This is a command. One of the most humiliating things in this world is human pride. Give a man a few dollars and he lords it over his fellowmen. He is a great man in his own esteem. Give him a few honors and he begins to worship himself. Let a man achieve something in scholarship and it is almost impossible for him to take a humble attitude before God. If the "Century of Progress" leads people to praise men and leave God out, then it will be all for naught. There are now and then really great men who are humble in spirit, who feel their dependence upon God. Here is the attitude of a great Christian, perhaps the greatest of all time, as he thinks of what God has done for him and how necessary God is to life: he says, "Unto him be glory, dominion and power forever." Perhaps this would be the better way for us to think of our past century of achievement. Not what man has been able to do, but what God has made it possible for man to do.

The Debt of Gratitude

Every blessing, every advantage ought to inspire us with a feeling of thankfulness. I am glad for all of these good things which God has placed in the world and helped men to discover. The Century of Progress only reminds us of our blessings. An oft repeated expression is, "How did we ever get along without these things, in the home, in the business, in daily life?" Are you going to say, as you view these advantages science has brought us, "Isn't it wonderful how men have been able to give us these things!" Or shall there be a spirit which prompts us to say, "Isn't God good to let us live in a time and in an age when these blessings are known?" To illustrate: perhaps the realm in which we of today have most reason for thankfulness is that of medicine. How people must have suffered before they had present-day remedies and the skill of surgeons, and the places of refuge for sick people! I can remember some of the tortures which my father and mother endured. These discoveries which are on exhibition at the Century of Progress have brought comfort and health. Our fathers

were just as worthy as we are, but they could not enjoy our advantages.

Gratitude sweetens and adds to the joy of every gift we have. People who are really thankful multiply the value of gifts which they receive. There are a few people who stand out in my thought. They are grateful for the least of blessings. A "thank you" is always on their lips and in their hearts. For every blessing toward which the Century of Progress points, you and I ought to say, "Thank you, God." I have a friend who is always telling me what a terrible world this is. He selects the worst features of our life and parades them. I have another friend who says often, "What a beautiful world this is!" As for me, I think it will be a better world with every passing year. We will find out how much God intended us to have and to enjoy.

I recently read this story. A father had a daughter who was his only child. When she was engaged to be married he determined to build her a beautiful home and say nothing about it. He took special delight in putting in that home the things she liked. It was his delight for a year to keep adding comforts and conveniences to that home. When the daughter and her husband returned, after they had dined with her parents, the father said, "I want you to go with me now and see your own home." There it was, perfectly equipped with all the things she could use and enjoy and it was hers. As she looked at the wonderful things provided for her, she must have kept saying, "Wasn't my father good to me? He has placed in this home just what he knew I would like." Perhaps one day when he came to visit them she threw her arms around his neck and said, "My father, how can I ever thank you enough?"

Considering the marvelous things God has given us today, you and I could very appropriately look up and say, "My heavenly father, how can I ever thank you enough!" Tenderly one of old spoke, as he looked at earth and sky—of which, however, he knew only a little—"O give thanks unto the Lord, for he is good."

No Science Without Faith

There is no science without faith. Men believe in the laws of the universe and they believe in the conclusion of others and they make no progress in their studies without faith. The achievements celebrated in the Century of Progress Exposition ought to inspire faith in God. Only God could produce the marvels of science there exhibited. Not less faith, but more faith, because of what God has made it possible for men to do! As we study the new world which science has wrought, shall we not say, "Is there anything too hard for God to do?"

There is always a mystery surrounding the spirit world. But God can take care of all that if he can do such marvelous things in the material world. He can care for the mysteries of death and eternal life and for all the things that are really important to our lives.

WHAT is a generation profited if it gains the whole world of means by which to live and loses its soul, the spiritual ends for which to live?

HARRY EMERSON FOSDICK.

Labor Sunday Message, 1933

(Issued by the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service.)

IN THIS period of long-continued hardship and human suffering, the churches in giving spiritual help and physical relief to individuals should not forget to lift high the ideals and principles of their faith upon which a better world must now be built. The voice of the prophet needs once more to be heard, both proclaiming the need of personal righteousness and calling men and nations to repentance for unchristian relationships in our economic life; crying in the wilderness of modern times, "Make straight in the desert a highway for our God."

The teachings of Christ which bear on economics are not expressed in technical terms. They deal primarily with motives and human values. They are therefore the more searching and timeless. They center upon the priceless worth of the humblest human being; the fundamental place of love in human life; the religious significance of daily bread, shelter and security. They give supreme emphasis to the motive of serving the common good as over against private self-seeking: "Whosoever loseth his life for my sake, shall find it."

These teachings strike at the very root of the exploitation of human life for profit, at the mania for gambling and stock speculation, and at all efforts to acquire wealth while making no personal contribution to society. Jesus' teachings of love and brotherhood are in sharp contrast with the present shocking inequalities of wealth and income. His teachings clearly set forth principles that demand an industrial and economic system dedicated to the common good.

As an expression of the specific ideals for which the churches should stand in seeking to bring in this better social order, we would point to those articles of the recently revised Social Ideals of the Churches which deal with economic questions. They include the following declarations:

What the Churches Should Strive For

"Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and cooperative spirit.

"Social planning and control of the credit and monetary systems and the economic processes for the common good.

"The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

"Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

"Social insurance against sickness, accident, want in old age and unemployment.

"Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

"Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

"The right of employes and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of co-operatives and other organizations among farmers and other groups.

"Abolition of child labor; adequate provisions for the protection, education, spiritual nurture and wholesome recreation of every child.

"Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"Justice, opportunity and equal rights for all; mutual good will and cooperation among racial, economic and religious groups.

"Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

"Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth."

A Call to Unselfishness

No one can contemplate the profound changes involved in any successful carrying out of these Social Ideals without realizing that they make unprecedented demands upon the moral capacity of individual leaders and of the whole people. What we lack in order to accomplish these ends is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in Amerian life.

If violence and bitterness are to be avoided in the process of social change, the privileged must actively participate in the movement toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A heavy obligation also rests upon labor and its leaders to establish and maintain a co-operative relationship in the economic process. It is the church's business to teach, to inspire, to provide the moral and spiritual dynamic for basic change. The time is at hand. Lest blind selfishness destroy civilization, let us move forward more boldly in our economic life to the realization of our ideals of justice and human brotherhood.

Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it. This country, with its institutions, belongs to the people who inhabit it.

Abraham Lincoln.

VERSE

The Making of the Soul of Man

I AM grown haggard and forlorn, from dreams
That haunt me, of the time that is to be,
When man shall cease from wantonness and strife,
And lay his law upon the course of things.

Then shall he live no more on sufferance,
An accident, the prey of powers blind;
The untamed giants of nature shall bow down—
The tides, the tempest and the lightning cease
From mockery and destruction, and be turned
Unto the making of the soul of man.

Upton Sinclair.

Refusal

"HERE is my heart; it's clean.
I give it, Lord, to Thee."
And then I saw God plainly
Turn aside from me.

"I do not want your heart,
Closed tightly to other men.
Open it up, my child,
And return it to me again."

Raymond Kresensky.

Man-Making

WE are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

Edwin Markham.

Death in Life

WE always said he would retire
When he had made a million clear,
And so he toiled into the dusk
From day to day, from year to year.

At last he put his ledgers up
And laid his stock reports aside—
But when he started out to live
He found he had already died.

Author Unknown.

Treating Controversial Topics in the Pulpit

BY CARL KNUDSEN

A PREREQUISITE for ordination to the ministry should be the memorization of Timothy Dwight's lines, "The Smooth Divine." I have imposed upon myself the religious duty of reading that poem in the spirit of meditation and prayer at least once a year. It is a veritable fire alarm for the ministerial conscience. I once read it in a New England ministers' meeting. The reception was more ungrateful than if I had questioned the preeminence of Henry Cabot Lodge or Calvin Coolidge. Especially discomforting are these words:

There smiled the Smooth Divine, unused to wound
The sinner's heart with hell's alarming sound.
No terrors on his gentle tongue attend;
No grating truths the nicest ear offend.
He bowed, talked politics, learned manners mild,
Most meekly questioned, and most smoothly smiled;
At rich men's jests laughed loud, their stories praised,
Their wives' new patterns gazed, and gazed, and gazed;
Yet from their churches saw his brethren driven,
Who thundered truth and spoke the voice of heaven.
"Let fools," he cried, "slave on, while prudent I
Snug in my nest shall live and snug shall die."

• *The Wisdom of Strategy*

Arguments for the treatment of controversial questions in the pulpit should be unnecessary in this day and age. How can anyone pretend to follow in the train of Amos, Jeremiah, Isaiah, John the Baptist or Jesus without locking horns at least occasionally with virulent powers of wrong? We are compelled to face the fact that ministerial silence on such issues as prohibition, industrial oppression and militarism places the weight of church prestige in support of things as they are. Somehow, unless clergymen sound forth protests loud and clear the masses assume that religion invokes divine blessings upon "the powers that be."

On the other hand, if we are honest we will concede the importance of strategy in battle. It requires heroism to deploy in the open field of conflict. Furthermore, this method of warfare furnishes the thrilling adventure for which youth longs. But a real soldier is interested in something besides thrilling adventure. He is concerned with the success of the campaign. Such success may require months of disciplined and wearisome life in the trenches. It may even require fraternization with the enemy and the liberal use of propaganda. The victor is not necessarily the fiercest fighter. He

CARL KNUDSEN

is usually the man who masters the science of human psychology as well as the art of violent attack.

We are fully aware of the perils of strategy and tact. It takes only a slight lapse from moral vigilance, for strategy and tact to lead us straight into the net of cowardice and surrender. Effective presentation of the challenging truths of Christ calls for a method somewhere between the Scylla of nauseating neutrality and the Charybdis of foolhardy futility. Realizing the supremacy of persuasion over force and of friendliness over enmity, when it comes to leadership and influence, we ought to do our utmost to retain the confidence of men even while we make a frontal attack on their dominant practices and prejudices.

• *Tact and a Friendly Spirit*

To obtain and retain the confidence of men we do well to remember the value of a friendly spirit. President Roosevelt's remarkable leadership in legislation is partly due to his genial approach to the individual. "Teddy's" big stick in the hands of "F. R." has become a baton. We preachers ought to study the manner in which the President won the support of manufacturers to the industrial control bill, and then be humble enough to thank him for his lesson in the practical value of patient friendliness. For one thing, the President assumed that the majority of industrialists were heartily in favor of fair play and sincerely desired the economic good of the entire nation. He used the intriguing word "partnership" when he spoke of the relationships between the government and industrial leaders and avoided any phraseology calculated to incite antagonism or revolt.

While there are times when ministers cannot do less than fire broadsides at the public enemies of righteousness, it is more frequently true that people who are sincere enough to attend church will respond much more readily to friendly reasonableness than to fiery attack. Let us whittle down our big stick and use it for a baton. We may be astonished to find how many will be glad to march in our parade.

Intellectual respectability is another significant factor in the strategy of controversial preaching. We ought to justify the confidence of our parishioners in our conscientious regard for factual truth. In our investigation of industrial conditions, for instance, we ought to interview both sides in a dispute. We should also "double-check" newspaper stories before we make the supposed facts contained therein the basis for pronouncements.

• *Technical Knowledge and Moral Judgment*

Nevertheless, we should not be swerved by the omnipresent critic who claims that we need technical knowledge in order to arrive at a moral judgment. On the occasion of the temple cleansing there were probably those who argued that Jesus did not know currency problems well enough to register his opposition to the short-changers in Jerusalem. Elijah, no doubt, before objecting to the inhuman appropriation of Naboth's vineyard, should have understood the intricate details of real estate. King Ahab's governmental "red tape" was probably too deep for any ordinary preacher to understand! But in both these cases the moral issues were plain enough. People were being robbed of their possessions by ruthless oppressors.

We are not supposed to be stock market wizards or industrial en-

gineers. But we should know the transgression of the sacred values of personality when we see it. The point is that we should be very certain of the facts upon which we base our moral judgments. Few things add more to our influence than a reputation for integrity in this regard.

We preachers also have something to learn from educators. A competent teacher practices the principle of apperception, linking new knowledge with information or experience which the child already understands. If we are careful, we can relate practically all our objectives in controversial preaching with attitudes already accepted if not reverenced by our parishioners. It is easy, for example, in the case of Congregationalists, to contend that it is unbecoming for Pilgrim descendants to be "safe and sane." Practically every denomination in America, in fact, rose up because of the adventuring spirit of some great leader whose loyalty to humanity and to God overarched his loyalty to the institutions of his time. Even better than appeals to church tradition is the use of Scripture. If we "liberals" were half as familiar with Biblical literature as are some "fundamentalists," we could furnish precedents from both the Old and New Testaments that would make our social gospel seem tamer, by comparison, than a republican platform.

● *Conferences and Interviews*

Strategy in preaching on controversial themes will also include personal interviews and conferences. An interpreter of President Roosevelt's legislative record attaches great importance to his skilful mind-to-mind and heart-to-heart sessions with small groups of congressmen from both parties. We should at least be as wise as politicians if not as harmless as doves. Men who will resist radical ideas which are shot over the parapet of a well guarded pulpit will be much more hospitable to new thoughts when they are presented in the fair and square give-and-take of personal conversation. A certain Massachusetts minister is highly successful in his presentation of debatable questions to an elite congregation. His gains are no doubt due in part to the fact that he is always ready to talk to a doubter in private. He also, with many other ministers in recent times, has organized a social relations committee in his church with which he discusses vital issues of the time. Members of such a committee, representing a cross-section of his parishioners, give him notable support when he is ready to quote their conclusions in the pulpit.

With other ministers, adult Bible classes serve this same purpose. After a few months of well planned instruction a pastor may discover that each member of his class is a staunch defender of his right to champion the Christian side of a social issue. Of course, the main value in personal conversation or class discussion is lost if the minister assumes a dogmatic attitude. It is highly important that we be alert to admit an error and to see value in the other man's point of view. It is always pathetic and disastrous to assume that our clerical dignity calls for a pose of infallibility in matters of information or judgment.

● *Spiritual Genuineness a Sine Qua Non*

The most important factor in the presentation of controversial topics is that of spiritual genuineness. If the congregation is convinced that we are absolutely free from any suggestion of personal aggrandizement or of partisanship and that our sincere concern is to do the will of God, most of our members will follow us a long way in our adventure with prophetic truth. It is not always necessary for us to be "hit and run" preachers of the social gospel. We may be amazed at the quality and quantity of our support in the average congregation provided we exercise a reasonable degree of pedagogical skill and cultivate a large measure of friendliness with man and God. If a pastor withholds extreme pronouncements until his people have had time to establish their confidence in his spiritual integrity his influence with them will be multiplied manyfold.

Some of the ministers of our town are preaching in camps of the Civilian Conservation corps located at the Myles Standish forest reservation twelve miles from town. We have recently won the interest of the military officers in command. In our audience there usually sit a navy captain, an army lieutenant and a marine captain. These men declare that their support of our religious services is due to the fact that we refrain from doctrines and preach to the condition of the men. They also mention the fact that before we preached we helped them secure recreational equipment and met other social needs.

Are we cowards because we have not yet mentioned our white-hot antagonism to militarism and to war? Three years ago I should have said so. But not now. Our strategy is to continue rendering what service we may to the men until we have completely convinced the officers of our sincere interest in the human needs of the "C. C. C's." The occasion will no doubt arise before long for a frank expression of our position regarding war and militarism. When that time comes, however, our influence will have reached the maximum with the parishioners in question. It is altogether possible that a rupture may be inevitable and that we will be invited to take a permanent furlough from the camp. My own prediction, however, is that by that time the militarists present will respect our right to speak our minds even on a matter as highly important to them as military preparedness.

● *When in Doubt, Be Fools!*

We close, as we began, with Timothy Dwight's warning concerning "The Smooth Divine." If we must choose between the Scylla of nauseating neutrality and the Charybdis of foolhardy futility, by all means let us choose the foolhardy futility. I once overheard an orchestra director say to his amateur drummers, "When in doubt, roll." To followers of Jesus we ought to say, "When in doubt, be fools for Christ's sake." Even if we are entirely mistaken in judgment, the world needs a revelation of desperate earnestness on the part of churchmen toward the injustices of our day. We need casualties sacrificed at the right places to let humanity know that we mean business. If we ministers could manage to be sued in court more often or could be jailed at least once in a lifetime for our activities against the powers of exploitation and prejudice, our sermons would burn their way into the hearts of humanity.

We are too much like the aged man who was asked by a reporter to explain his remarkable robustness at the age of seventy. His answer was: "Always being careful and never doing very much."

Many Subscribers

to THE CHRISTIAN CENTURY PULPIT are now using our specially prepared binder, in order to keep all the issues intact.

It is made of a new fibre material that is both dustproof and waterproof.

It is easy to operate, and carries the name of the publication on the cover.

Furthermore, it will hold 24 issues—a two year supply!

The cost is $1.00. Send order to

THE CHRISTIAN CENTURY PULPIT
440 So. Dearborn St.
Chicago, Illinois

• WHO'S WHO in THIS ISSUE •

PROF. ALVA W. TAYLOR *is professor* of social ethics in Vanderbilt university. He was a member of the famous commission appointed by the Interchurch World movement to inquire into labor conditions in the steel industry. His new book, "Christianity and Industry in America," has just been published.

A graduate of Lutheran schools, REV. HERMAN F. REISSIG preached for a year in the Lutheran ministry, then entered the Congregational fellowship. For five years he was minister of the West End Congregational church, Bridgeport, Conn.; since 1930 he has been pastor at Kings Highway church, Brooklyn, N. Y. In 1932 he was awarded the prize in the Macmillan sermon contest, in which there were 690 contestants.

Born in London, Eng., REV. H. RALPH HIGGINS came to America in 1920. He received his theological education at Kenyon college, and has also pursued special psychological and sociological studies at Western Reserve university and the University of Michigan. His early ministerial service was at Youngstown and Cleveland, O.; since 1930 he has been senior curate at St. Paul's cathedral, Detroit. Last spring the mayor of Detroit appointed him chairman of the non-partisan committee which investigated the strike at the Briggs manufacturing company which paralyzed production at the Ford company for several weeks.

A native of Ireland, REV. ALFRED E. COOKE came to Canada in 1901, and studied in Manitoba college, Winnipeg. He had his theological education at the Congregational college in Montreal, and for a time was pastor in Stratford, Ont. For eight years he ministered at First Congregational church, Vancouver, B. C., and there led the Protestant churches in a crusade for clean public life; the effort resulted in overturning the provincial government. Since 1927 Dr. Cooke has been pastor of the Boulevard Congregational church, Denver, Colo.

Following studies at Cornell college, Iowa State college and Berkeley divinity school (New Haven), REV. JOHN C. EVANS went to Montana, where he served a parish 300 miles long and 100 miles wide, with headquarters at Havre. His next pastorate was at Escanaba, Mich., and from there he was called to Chicago to be locum tenens and associate rector of St. Chrysostom's church and religious editor of the Chicago Tribune. During the past year he has been rector of St. Luke's church in the poverty-stricken building trades area of Chicago's west side, continuing also his service for the Tribune. The sermon published in this issue was preached last month at the Chicagoland vesper service held in connection with the World's Fair.

REV. JOHNSTON MYERS *is nationally* known as the pastor for many years at Immanuel Baptist church, Chicago, where, year in and year out, he has fed and clothed hundreds of thousands of Chicago's poor.

WALTER RAUSCHENBUSCH *contributed* to the world's religious literature many prayers and meditations. The paraphrase of Paul's great chapter on Love is reprinted with permission of the Pilgrim Press.

CARL KNUDSEN *is minister of the* Church of the Pilgrimage, Plymouth, Mass.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

GERHARD E. LENSKI, Grace Lutheran, Washington, D. C. "You Can if You Will." 2 Cor. 12:9—"That the power of Christ may rest upon me."

ALFRED W. SWAN, First Congregational, Madison, Wis. "Redemption in a Mechanical Age." Rom. 12:5—"So we, who are many, are one body of Christ, and severally members one of another."

JAMES W. BEAN, First Presbysterian, Canton, O. "A Truce on Selfishness." Phil. 2:4—"Not looking each of you to his own things but each of you also to the things of others."

FOR YOUR SERMON TITLE AND TEXT

.....
Title of sermon

.....
Text used (Write out the text)

.....
Name of minister

.....
Name of church

.....
Address

HOBART F. GOEWEY, First Methodist, Northampton, Mass. Isa. 40:3—"Hark, there is one calling, Clear the way for the Eternal." (Moffatt.)

OTTO W. BURTNER, First Congregational, Ansonia, Conn. "A New Deal." Ezek. 18:31—"Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit."

CARL E. DAWKINS, First Baptist, Canisteo, N. Y. "A Tale of Two Cities." Gen. 11:4—"Let us build us a city." Heb. 11:10—"For he looked for the city which hath the foundations, whose builder and maker is God."

ANDREW GILLIES, Third Presbyterian, Rochester, N. Y. "The Citizen and His Civic Responsibility." Psalm 11:3—"The pillars of the state are falling. What good can a just man do?"

EUGENE L. BIDDLE, First Congregational, Cortland, N. Y. "Have We Outgrown Prayer?" Luke 11:1—"As he was praying in a certain place, when he ceased, one of disciples said unto him, Lord teach us to pray."

TERRY WILSON, Giddings Memorial Methodist, Brenham, Tex. "Spring or Sponge?" John 4:13, 14—"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

THE EDITOR'S PAGE

The Event of the Month

IF ECONOMICS is the science of social housekeeping, this American society of ours is now moving into a new house, and we shall be some time in getting to feel at home in it. The roof of the old economy fell in on us, and thirteen million members of our household were thrown out of doors to wander without work and without protection. President Roosevelt is building a new house, and General Johnson is the foreman on the job. Even before the habitation is completed some of the wanderers are beginning to return. The new economy is based on a new principle: business belongs to the community. The community is the real proprietor, and the so-called "owner" is in fact only a manager. The management has proved itself incompetent; the business has broken down. Therefore the real owner must step in and take control. The NRA goes a long way in exercising control, but it still leaves ample margin for competition and for profit taking. It stops a long way short of socialism, but it points toward socialism, and in adopting the principle of the community's right to take charge it has actually established the new house upon the socialistic foundation. Every Sunday our congregations should be led in a prayer of gratitude that a revolution so far-reaching has already taken place in our land without bloodshed, dictatorship or the display of force; and another prayer that this great adventure may lead our people into a new day of liberty and justice.

America Moves Into A New House

The Book of the Month

SOME EXPERIMENTS IN LIVING, *by Peter Ainslie. Association Press,* $2.00.

PETER AINSLIE is a great soul. I know him well, on both his public and his personal sides. He is an unusual combination of the lion and the lamb. His boldness always comes as a surprise, because the main current of his life seems to run so evenly. Every movement of his body and mind bespeaks inner calm. He is never excited. But no religious leader in my acquaintance has done so many exciting things. His sympathies are broadly Christian. A Protestant pastor in Baltimore, he brought Jewish rabbis and cantors into his church to lead the services. He likes to say a good word for the Catholics, and was a personal friend of the late Cardinal Gibbons. He believes in Christian unity, and conscientiously worked for years for the success of the Lausanne conference. Dissatisfied with its results, he brought together more than a thousand outstanding Christian leaders in an informal but real fellowship called the Christian Unity League. He conceived the formula: "All Christians are equal before God," which I think is one of the most pregnant ideas current in Christian thought today. He practices Christian unity in his Baltimore church. He takes Christ seriously in the matter of war and peace. He is a convinced pacifist. Since the Kellogg pact was signed he declares that a military chaplain has no more place in an army than in a speakeasy. His book recites lively personal incidents in connection with these and many other ideals which he cherishes. It is worth the price just to read the account of his offering his seat to a colored girl in the white half of a Jim Crow car! The book will leave a deposit of its author's courage and devotion in the heart of every man who reads it.

A Thought for the Month

LET US HAVE DONE with our apologizing for the social gospel! We treat it as though it were a new gospel, something which we must graft on to historical Christianity. But if it does not really belong we cannot graft it on, and it is useless to try. The social gospel limps and wavers because we think of it as an appendage to the personal gospel—a later chapter, an afterthought, or a by-product of essential Christianity. It is none of these. It is itself original Christianity. It is more true to say that the personal gospel is a by-product of the social gospel than that the social gospel is a by-product of the personal gospel. Original Christianity was not primarily a personal gospel. It was a social vision. The first Christians looked for a new heaven and a new earth. They believed the present age was to pass away. It was an evil social order. It would be abolished when the Lord returned in glory to set up his kingdom of righteousness. This was their primary faith. They believed that Jesus was the long promised Messiah. As such he was not merely a "personal savior," he was a public figure endowed with divine power to perform a vast public work. He was to return to do this work. We of today cannot adopt the eschatological imagery with which his return was visualized by the early disciples. But we must expect his coming, none the less.

The Original Gospel Was the Social Gospel

We are not true to him, nor do we read aright the story of original Christianity, when we put the personal ahead of the social gospel. The personal gospel, by itself, is a truncated gospel. The true subject of Christ's redemption is nothing less than the world itself. The sons of God will not be fully revealed until the kingdoms of this world become the Kingdom of our Lord and of his Christ.

Charles Clayton Morrison

COMPANIONS!

The Christian Century

($4.00 a Year)

A weekly journal of opinion—religious — undenominational — interdenominational — challenging — alert — independent — progressive — thought-provoking — stimulating.

"I await its arrival each week with eager interest. I recommend it to all who would be abreast of the times. It will break up fallow ground in every honest mind, lead to courageous thinking, and materially assist in understanding the times in which we live."

The Christian Century Pulpit

($2.00 a Year)

"It has already proved its right to a place on the desk of every preacher in the land. A worthy companion to The Christian Century."

Monthly — devoted primarily to sermons — voices great and small — 72 a year — purpose: to bring inspiration to the preacher; to elevate the standard of preaching throughout Protestantism.

Next Month in The Pulpit:

SERMONS BY

O. W. S. McCall, First Congregational church, Berkeley, Cal.
Albert D. Belden, Whitefield's Mission, London, Eng.
Andrew Gillies, Third Presbyterian church, Rochester, N. Y.
Alfred W. Swan, First Congregational church, Madison, Wis.
Charles L. Bromley, First Baptist church, Urbana, Ill.
Frederick W. Norwood, City Temple, London, Eng.
—and others

PREACHER PROBLEMS ARTICLE BY

Albert Buckner Coe, First Congregational church, Oak Park, Ill.

The Minister's most profitable investment in a time of depression—

The Christian Century ($4)

The Christian Century Pulpit ($2)

Combined (Ministers only) *for* $4.00

Enlist your minister friends as subscribers!

Combination Subscription Order Coupon

The Christian Century Pulpit,
440 So. Dearborn St., Chicago, Ill.

Please enter my name as a subscriber to The Christian Century and The Christian Century Pulpit for one year. For my convenience will you please see that both subscriptions start at the same time?

☐ I enclose $4.00 herewith.
☐ I will remit $4.00 on receipt of bill.

My name—Rev.....

Address .....